/45 cont./

565 Below the common people are the haraten /Haratin/, par-
563 ticularly numerous, as we have seen, in the valleys of the Sous and especially of the Haut-Dra and the Dadès, as well as in the oases of the Noun and Bani. Of diverse origins, they are perhaps the result of the crossing of the ancient black populations of the Sahara and slaves from the Sudan, introduced in large numbers by the Berbère /Berber/ conquerors or bought by the sultans from the Arab slave traders. As a matter of fact, the Makhzen /makhzan/ has always been a great importer of blacks. They are also found in large numbers in the vicinity of the casbahs of kaids or near sherifian fortresses. In the Anti-Atlas they have mingled without difficulty with the tribes of the Igezzoulen (1),

1. "In spite of this political equality, in spite of this recognized common origin, the Chellaha regard themselves as superior to the Haratin and the latter feel inferior. They try to raise themselves by marrying light-colored women." "When marriage is spoken of, says the proverb, the Arab asks: Is she from a good family? the chleuh /Shluh/: Is she rich? the hartani /Haratin/: Is she white?" De Foucauld, Reconnaissance au Maroc /Reconnaissance in Morocco/, p. 88.

[538]
[581]

still without being completely lost in the "ʿamma." In the Haut-
[463] Atlas /High Atlas/ the Masmouda have resisted more, but, in the
[326] years of want, one sees the haraten, mostly blacksmiths or crafts-
men, marry daughters of notables. The minor sheiks of the high
[567] valleys almost all possess two or three black slaves, who marry in the country and whose children take their place little by little among the free men.

Jews form the most scorned class in Berbère /Berber/ country. They too, however, end up by in part entering the ranks /46/ of the "ʿamma." Doubtless there are still quite large mellahs

/47 cont./

511 breasts by clasps of silver, bronze, or thorn. The men envelop
556 themselves in a shorter piece of wool, unless they wear -- in our
291 day this is the most frequent case -- a long shirt and breeches of cotton goods. A full black cloak, "akhnif," provided with a hood and decorated on the back with a curious red motif, completes the costume of the montagnard.

32 The Haut-Atlas /High Atlas/ is almost entirely devoid of
184 local industries; by contrast, in the Anti-Atlas and the Sirwa there are several centers of activity, whose origin and traditions are still little known and would doubtless merit being studied.

325 Artisans /48/ there know how to smelt the iron and copper ores
•326 that are found in metallic deposits of minor importance and
184 whose presence has been enough to perpetuate the reputation of mineral wealth of the South. Master workmen, nearly all descendants of black slaves, manufacture guns and daggers inlaid
[306] with silver. Others, Jews or Mussulmans, preserve the tradition
[178] of jewelry work of bronze, silver, and gold. There is not any doubt, to be sure, that these small industrial centers have already been hit by decline.

439 For twenty years the development of commerce in the whole
177 of the Empire and the influx of commodities and manufactured goods from the Occident have been making their effects felt as far as the depths of the high valleys. To buy these novelties, the
[432] montagnard sells in the souks /sooks/ of the Dir his harvests of
[464] walnuts and almonds and part of his flock, and he sends his sons to work in the towns of the Gharb /Rharb/, to Algeria, and to France.

556 In the plains the distance between rich and poor increases
184 still more rapidly. The former own the gardens; the others cul-
511 tivate them. Irrigated fields give cereals, vegetables, and fruits in abundance. Olive and argan oil constitute another kind of wealth, which is transported in goatskins as far as the towns of the North. The greater proximity of the markets facilitates the introduction of foreign products in such a way that the material existence of a notable of the Sous plain tends to become similar to that of the other provinces where the Makhzen /makhzan/ has